

# The Commercial Baptist

NO. 48

NO. 49

DEVOTED TO THE ADVOCACY AND DEFENCE OF BAPTIST PRINCIPLES, AND DESIGNED TO BE A MEDIUM OF RELIGIOUS INTELLIGENCE FOR THE GREAT WEST.

Desiring to Know the Whole Truth, and Daring to Oppose any Error—Christ is my Judge. J. A. Graves, Editor.

VOL. XII. TWO DOLLARS IN ADVANCE. THREE AT THE END OF THE YEAR.

NASHVILLE, TENNESSEE, SATURDAY, AUGUST 16, 1856.

## Our Pulpit.

SHORT SERMONS. No. 28.

BY J. M. FENDELTON.

REST FOR THE PEOPLE OF GOD.

These are weary, burdensome, oppressive, and the soul pants for rest as the hart pants after the herb-brook. The God whom they serve does not exempt his people from tribulation. They must through much tribulation enter into the Kingdom of glory. The trials of life are salutary in their influence. Without them the people of God would become too much attached to this world. The language of sorrow and affliction is, "Arise, ye and depart; for this is not your rest." It is the province of tribulation to sever the ties that bind the Christian to this world. The process may be painful, but it is advantageous. God chastens his people for their profit, that they may be partakers of his holiness. The tendency of their trials is to excite more intense desires for the rest promised them in heaven. Paul cheered the troubled Thessalonians by telling them that God would give them rest.

III. REST IS IN RESERVE FOR THE PEOPLE OF GOD.

They enter into rest when they believe in Christ, and this rest is only an earnest of the rest which awaits them in heaven. What is implied in heavenly rest?

1. A termination of spiritual conflicts.

The war will be at an end when the Christian soldier enters into rest. The last battle will have been fought and the victory won. Then will be realized the truth of those wondrous words—

MORE THAN CONQUERORS THROUGH HIM THAT LOVED US.

2. A cessation of labors in the cause of God.

We shall no doubt be actively employed in heaven, but no fatigue will succeed our activity. No labor will be wearisome there. Our spirits will never tire. The bodies will be suitable companions for our spirits. All such labors as now oppress us, will cease when we enter into the rest of heaven.

3. A perfect deliverance from sin.

Those who enter the celestial mansions bid adieu to sin. The last mortal stain is washed from their souls by the blood of Christ. They stand up before the throne as holy as the angels—as spotless as the seraphim. God looks on them with complacency, for he sees in them the beauty of sanctified excellency.

4. A perfect exemption from sorrow and affliction.

God wipes all tears from the eyes of those who enter into this rest. The sorrows of their earthly pilgrimage are succeeded by the joys of Paradise. Their afflictions are followed by a weight of glory.

5. God is the Author of this rest.

It is called his rest. It is derived immediately from him. It comes not through the intervention of creatures, but directly from the Infinite Creator. Sojourn, glorious rest, involving, as it does, sweet repose in the arms, and on the bosom, of Infinite Love.

6. It will be enjoyed in happy companionship with the saints of heaven.

Heaven is a social place. Its rest will be a social rest. How charming the society of that bright world! All holy beings will ultimately be there. What a convocation, made up of all the beings in the universe when stamped the moral image of God! It is delightful to think of the society of heaven, and to know that every social excellence will there be exemplified in full perfection.

7. It is an eternal rest.

It remains to the people of God, and it will forever remain. It will know no interruption and no termination. It will be an undisturbed repose. It will be a blessing of such magnitude as to extend through infinite ages, commensurate in duration with the eternity of God's Author. "Perpetuity" is his title. "Immortal rest" deserves the name of rest. When millions of centuries shall have rolled away, this rest will remain to the people of God.

REMARKS.

1. Are you the people of God?

2. Are you laboriously engaged in his cause?

3. This is the place for labor—you will rest in heaven.

4. In your sorrows and trials think of this rest.

5. Sinners, this rest remains not for you. Unbelief excludes from it.

The Saint's Glorified Body.

We shall be like Christ in those spiritual bodies which we shall arise. The Scripture does not leave us in uncertainty on this point. Hear the chief apostle. "Our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that we may be fashioned like unto his glorious body, according to the working whereby he is able" (is he not speaking of omnipotent power) "able to subdue all things unto himself." Did not that other disciple, whom Jesus loved, mean to include this same transcendent change, when he also looked forward to the consummation of all things—saying, "Beloved, now are we the sons of God, it doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him, for we shall see him as he is."

"Whom he did foreknow" declares Paul again, "he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren." Is it altogether of a mortal likeness that this Scripture discourses? Why is it added, in such significant language, "that he might be the first-born among many brethren?" This is language that refers to Christ's resurrection—as he was the first fruit of him that slept, his resurrection in Zion. He comes to man in his own nature in the flesh, delivering the corrupt dust from the grave. And as a prelude to a more glorious resurrection, he is appointed to make an sublime assertion of God's eternal purpose to make his Son like himself. "Come, and see the things which the Father hath done for us, that we might bring forth his Son." "Come, and see the things which the Father hath done for us, that we might bring forth his Son." "Come, and see the things which the Father hath done for us, that we might bring forth his Son."

2. Their efforts in promoting the cause of God involve labor.

They are commended to abound always in the work of the Lord, forasmuch as they know that their labor is not in vain in the Lord. The Christian who does his duty has no time to be inactive. He is to do with his might whatever his hands find to do. He is to sow seed in the morning, and not withhold his hand in the evening. God has trusted his cause in a very important sense to his people. How is it to prosper and triumphantly prevail throughout the earth, unless they labor for its advancement? Its interests are not miraculously promoted, but by the use of means. Christian immortality is called for, and must be employed,

down at the right hand of Majesty. Our body is to be like unto his own glorious body."

Something of that gloriousness he designed once to reveal to mortal eyes. Three chosen followers stood with him on Mount Tabor—they knew not for what august display of his power or of his grace. And while they gazed with palpitating heart and quivering breath, as our *Transfiguration* before them. They saw for a little, as long as their dazzled vision could bear the overpowering splendor—his glorious body—the model of that with which they too should be clothed, when they should finally and forever see him, as he is. And what was it they saw? The record is "his face did shine as the sun, and his raiment was white as light." Was not this the same form that one of them gazed upon again in the Apocalypse, and sketched it out in that wondrous passage, "that we might behold at least the preturber?" "Behold turned," he says, "I saw one like unto the Son of Man." And this is the sketch his pencil drew. "His head and his hair were white as snow, his eyes were as a flame of fire, his feet like unto fine brass; as if they burned in a furnace." "His countenance was as the sun shining in his strength." And he could gaze no longer, but fell at his feet as one dead.

So shall our vie robes be changed. From this handiwork of God, all grossness shall disappear. Every infirmity shall be gone. That which is mortal in us the grave shall hide for ever. No more shall there be any inlet to disease or pain. No more wasting of strength and vigor—no more withering of bloom and beauty. No quick declining years—no heaving loins—no encroaching old age—no feeble limbs—no feeble knees—no palling on cheek or face. There shall be needed no couches for outward forms, no opiates for restless pulses, no panacea for fleshly ills, no more bondage unto the fear of death, no ghastly coming of the pale remorseless king, no ignominy of burial. The last enemy, whose all-obtruding, everywhere-hunting presence has shadowed the life that now is in all its years, is vanquished forever. For ever livable shall we be to mortality. This vile body, whereof we are made, shall be as the body of the Son of God, who has so gloriously glorified himself, and who has so gloriously glorified himself, and who has so gloriously glorified himself.

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Search Me, O God!

Aye, search me! I wish to know myself. This has long been my anxious study. I am a volume inexhaustible to myself. Much have I learned, but where is the end? The more I see of myself, the more ignorant I seem to be of myself. Depths are deeper, principles ever unfolding developments ever new, are constantly presenting themselves to my notice. The farther I proceed in self-exploration, the more boundless and impossible does the work appear. I seem an atom—transient and utterly insignificant speck in the vastness of the universe, and still I am grasping at the infinite and the eternal can fill my capacities. I am woefully fallen and depraved, an apostate deservedly cast away from heaven; and will I part after God, and long for his holy and changeless possession of my whole being?

Search Me, O God!



The Tennessee Baptist. NASHVILLE, TENN. SATURDAY, AUGUST 16, 1886.

SEVERAL COVENANTS. Elder J. M. Peckham, Bowling Green, Ky. D. J. Baker, Albany, Georgia. J. M. Hurt, McMinnville, Tennessee. Elder G. H. O'Connell, Nottingham, England. Elder T. W. Tobery, Yanceyville, North Carolina. Elder T. Thompson, Esq., Greensburg, La. Elder D. King, Sacramento, California.

TRINITY. Several gentlemen, graduates of our Southern College, with considerable experience in the South-West, address the editor of this paper.

SCHOOL. A young gentleman who has had several years experience in teaching, will accept the charge of a neighborhood or academi school. Good references will be given.

SPRING CREEK BAPTIST MALE INSTITUTE. This young and growing institution is now justly receiving public attention.

REMOVAL. We have been advised of the removal, by Bishop Early, (at the instigation of whom, we are at no loss to determine), of our beloved Pastor, Rev. Julius J. Fleming, without impeachment, cause, and trial, without a hearing and without unjust, tyrannical, and feigning with evil of the greatest magnitude to the Church without precedent or parallel in the annals of Methodism.

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MASON BROTHERS' NEW MUSIC BOOKS. FOR 1886-7. We have the pleasure of announcing to the musical public our new collection of Church Music.

THE SABBATH BELL. A Collection of Music for Choir, Musical Association, and Soloists. Published by Mason Brothers, Nashville, Tenn.

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CATALOGUE OF BOOKS. PUBLISHED AND SOLD BY THE South-Western Publishing House, NASHVILLE, TENNESSEE.

1. "The Great Iron Wheel," or Republicanism Backwards and Christianity Forward. By J. M. Graves. Price \$1.00.

2. Orphan's History of Foreign Baptists, from 1700 to the year 1800. Price \$1.00.

3. Professor Stuart on Baptism. This is a spicy work. Although written by Isaac Paddock, it is an admirable Baptist volume. Price \$1.00.

4. Theologia Ernesti, or the Heroine of Faith. One of the most fascinating books ever written on a theological subject. Price \$1.00.

5. Three Reasons for Becoming a Baptist, with a Fourth added. By J. M. Graves. Baptist Library is complete without this little volume. It is a rare and valuable work. Price \$1.00.

6. The Baptist Denomination: its history, doctrines, and statistics; its policy, persecutions, and reforms. A complete and reliable history, school of learning, and a full and complete record of its progress. By John Dowling. D. D. Price \$1.00.

7. The Voice of the Church on the Coming and the Being of Christ. By D. A. Taylor. With an Introduction by John Dowling. D. D. Price \$1.00.

8. Gogony, or the Facts and Principles of Gogony. By David N. Lord. This is a rare book by a great author. Price \$1.00.

9. Campaign Examined. By J. B. Deter, D. D. This is a clear, logical, and admirable refutation of the errors of Campbellism. Sold by your order. Price \$1.00.

10. The History of Romanism, from the earliest times to the present day. A complete and reliable history, school of learning, and a full and complete record of its progress. By John Dowling. D. D. Price \$1.00.

11. Popular History of English Bible Translation, with specimens of the Old English Version. By Mrs. H. M. Graves. Price \$1.00.

12. The Characteristics and Laws of Figurative Language. By David N. Lord. Price \$1.00.

13. The Premium Essay on the Characteristics and Laws of Figurative Language. By David N. Lord. Price \$1.00.

14. An Old Landmark Re-set, (New Edition). By J. M. Graves. Price \$1.00.

15. A Campbell and Campbellism Exposed. By J. M. Graves. Price \$1.00.

16. Reformation, or the Church of Christ Cannot be Reformed. By J. M. Graves. Price \$1.00.

17. Desire of All Nations—A Discourse, by J. R. R. R. Price \$1.00.

18. The Altruistic Government No Good for Infant. By J. M. Graves. Price \$1.00.

19. Crawford's Works. The Baptist of Jesus. 50 pages. Price \$1.00.

20. Letters to a Reformer who is a Campbellite. By J. M. Graves. Price \$1.00.

21. The Watchman's Reply, or Signs of the Times and Seasons. By J. M. Graves. Price \$1.00.

22. Reasons for Becoming a Baptist. By Wm. L. Mack. Price \$1.00.

23. Reformation, or the Church of Christ Cannot be Reformed. By J. M. Graves. Price \$1.00.

REVELL COLLEGE, REVELL, TENN. THIS next session of this institution will open on TUESDAY, September 4, 1886.

B. T. BLEWETT, M. A., President, and Moral Reform, Secretary, and Professor of English Language, Professor of Mathematics, and Registrar.

For further particulars, address the President, Rev. B. T. BLEWETT, REVELL COLLEGE, REVELL, TENN.

YENNESSEE BAPTIST FEMALE INSTITUTE. This institution will open on MONDAY, September 14, 1886.

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